

4373. d. 25.  
**HELPE TO  
HUMILIATION.**

BY  
**ROBERT BOLTON.**  
AND

*Published before his death.*

---

**The third Edition.**

---

**JAMES. 4. 10.**

*Humble yourselves in the sight of the Lord, and hee shall lift  
you up.*



**LONDON.**

Printed by *Tho. Cotes*, for *Michael Sparke*, dwelling  
at the blue Bible in *Greene*  
*Arbor. 1633.*

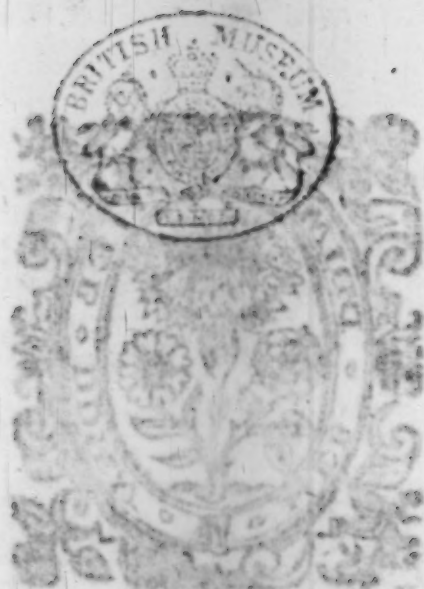
# HELPERS TO H V MILLIATON.

BY  
ROBERT BOLTON  
AND  
Published before his death

The third Edition.

L A M E S . A . T O .

London: Printed by the Council of the Society, and the Society  
See up.



LONDON.  
Printed by the Council for Michael Spinks, dwelling  
at the Blue Bible in Green  
Aster. 163.





## To the Reader.



*Here commend unto thee Christian Reader, a table of Repentance, now put into a little Tract, collected from that grave, learned, and godly Divine, Mr Robert Bolton. I could have been content to have stayed the publishing thereof, untill such time in which the Author might have been prevailed with to print it; for there*

---

## The Epistle

---

cannot but want much beauty and lustre, which it might have had, if it had beene set forth or perused to bee fitted for the Presse by him that first gave life unto it. But being inforced to it by the importunity of many well affected, both farre and neere; and I unwilling to have such a precious fountaine sealed up, considering the good that might redound to many in the meane time by it: I resolved by the Authors leave, no longer to ingrosse the same to a private use, but to impart it to a publicke good; especially considering first, how few are acquainted with the right nature of Humiliation, and Repentance, no more than Nicodemus was with regeneration: that though many boast of it, few have it, when alas it's plaine, without true Repentance,  
there



---

to the Reader.

---

there is no salvation. Now this table having so perspicuously unfolded the nature of this grace, those that have a beginning of it, may from hence adde an increase to their store; and they that want it, may here see the way and meanes of obtaining it. Secondly, the extraordinary exercise of fasting and prayer, a duty of precious account amongst Gods Children, which hath alwayes beene wonderfully blest with a happy successe; in so much as albeit their ordinary prayers return not empty without a blessing, yet respectively to those prayers which are joyned with fasting, they seeme barren and blasted, which otherwise are fruitfull and full eared. How then could I withhold this, which by experience and the judgment of judicious Christians, cannot but  
bee



---

## The Epistle to the Reader.

---

bee of speciall use and helpe unto such a blessed and successfull ordinance? Thirdly, these times call for it, to fast and pray, and cry mightily unto God by our prayers, that wee may stand in the gap, and make up the breach: and from this little Tract wee may receive much helpe in this particular. Wherefore I hope I shall neede no further perswasion for thy gracious acceptance, than that hereby, if the fault bee not thine owne, thou mayest receive much good and comfort to thy soule: which if thou findest, give God the glory, the Author thy thanks, and me thy prayers.

I. S.



# HELPESTO HVMILIATION.

Act. 2. 37.

*Now when they heard this, they were pricked  
in their hearts, and said unto Peter, &c.*



IN THESE words here  
is: First a compuncti-  
ō & a thorow woun-  
ding their hearts.

Secondly, a con-  
sultation, what to  
doe

Thirdly, Peters holy counsell; *A-*  
*B* *mend*



*mend your liues, and be baptized.*

From the first, in that these men when they had heard of the greatnesse of their sinne, were thus wounded at the heart, observe:

*Point.*

That contrition in a new creature ordinarily is answerable to his former vanity.

*Instan.*

*Manasse, 2 Chron. 33. 6. Mary Magdalen, Luke 7. Augustine a great sinner, wrote 12 bookes of Repentance.*

*Reas. 1.*

To whom much is forgiven, they love much: and this is a fountaine of Evangelicall Repentance. As a traitor condemned to dye, receiving a pardon, would wonderfully breake his heart to thinke he should be so villanous to so gracious a Prince: so it is with a Christian that beholds Gods mercy to him.

*Reas. 2.*

Christians after their conversion desire to see their sinnes to the utmost, with all the circumstances that make them hatefull, as the object, nature, person, time, and age, &c. in which, or how they were



were done, that so they may bee more humbled for them.

If it be not so (as it may be otherwise, for God is a free agent, and is not tyed to any proportion of sorrow) then such troubles as these usually seaze on them.

First, they are often afflicted with this, that their conversion is not through and sound, and so do not with such heartinesse and chearefulnesse performe the duties of Godlinesse.

Secondly, they are many times haunted with listlesse and coldnesse in their progresse of Christianity.

Thirdly, they are visited with some crosse or other that stickes by them: to make them lay a greater Loade upon sinne.

Fourthly, they are more subject to bee overtaken with their *sweete* sinne, because they have no more sorrowed for it. For the lesse it is sorrowed for, the more it in snares men.

Fiftly, some of them have beene assaulted upon their bed of death with sorrow

full and strong temptations: Not that men should conceive this is alwayes the reason of it; for God hath ends in all his workes, knowne onely to himselfe; but thus I have knowne some have beene troubled, and this may be in great mercy to make a weake conversion more strong. Lest any Christian should bee troubled at it, take notice in Contrition:

1. There must be sorrow of heart because of sinne.

2. There must bee a dislike of it in the will.

3. There must be a transmutation or strong reasoning in the minde out of the Word of God against sinne. This is the Sinew of Repentance, as *Austin* had against Playes, that all men could not draw him to them.

4. There must be a resolution and striving and watching against it, as *Iob* with his eye. *Job 3 1. 1.*

5. There must bee a grieving that hee is not excellent in all these, and herein hee must make up what hee wanteth in the former.



former. These be in some measure in all Christians; some are more eminent in one part, some in another, as *Joseph* had little sorrow, but a strong Resolution, because hee had so strong a temptation, and withstood it; he had strong reasons beyond nature to resist sinne, and resolve against it, so that it is not so much the measure, as the truth of every part that is required. But if they be not in an excellency in great sinners, they are to mourne for the want of them. To helpe herein, observe these ten degrees or Acts of repentance, or rather helpes to Humiliation.

Get a sight, and survey, and full apprehension of all thy vilenesse, iniquities, transgressions, and sinnes, the number and nature of them. 1. Act.

Get a right apprehension of GODS wrath and fiery indignation, and the pure eye of God against sinne. 2. Act.

Get a sense of the unspeakable misery thou art lyable to by reason of sinne. 3. Act.

Get a base esteeme of thy selfe. 4. Act.



5. *Act.* Get an inward sorrow of heart and bleeding of soule.
6. *Act.* Get an outward bewailing with heart-peircing confession.
7. *Act.* Get an hatred and aversion in thy will from sinne.
8. *Act.* Get a strong reasoning in thy minde against sinne.
9. *Act.* Get a sincere opposition in thy life, to sinne.
10. *Act.* Get a sincere grieving that thou canst doe these things no better. Now for the
1. *Act.* first Act, (*viz.*) Get a sight and survey, and full apprehension of all thy vilenesse, iniquities, transgressions and sinnes, the number and nature of them; for which purpose take these three helpes.
1. *Helpe.* First, keepe the eye of thy naturall conscience cleare.
2. *Helpe.* Secondly, be acquainted with all the wayes thou canst possible to anatomize thy sinne.
3. *Helpe.* Thirdly, take notice of the guilt of originall sin, because a Christian may have his heart locked up more at one time than at another.

For

For the first of which (viz.) the keeping of the eye of the naturall conscience cleare, observe: 1. *Helpe.*

First the rules of the Heathen that never did know Christ. 1.

Secondly, the indowments of the Heathen. 2.

Thirdly, the common notions of nature which were in the Heathen.

For the first (viz.) The rules of the Heathen that never did know Christ, as in- 1.  
The rules of the Heathen.  
 stance in: *Lying*, besides the Word of 1.  
Revel. 22, 21.  
 God which *banisheth* it from Heaven, by the light of naturall reason *Aristotle* saith, *A lie* is evill in it selfe, and cannot be dispensed withall; and the reason of it is this: wee have a tongue given us to expresse the truth; now if our tongue tell more or lesse than our minde conceives, it is against nature.

*Ribald* talking, of which many make a sport, and rather then they will lose a Iest, they will venter to damne their soules. *Epictetus* saith, It's dangerous to digresse into obscenity of speech. 2.



Cowardize in good causes, thinking it good sleeping in a whole skinne: *Aristotle Ethic. 3. cap. 1.* that in some cases a man had better lose his life than be cowardly.

4. Drunkenness, the dayes be so drowned in impiety, that if a man be not drunke every day, hee will take it in a great disgrace if he be not counted an honest man; whereas *Seneca* saith, it is but a raging madness, and if he should behave himselfe so but two or three dayes, as he doth when he is drunken, men would count him mad.

5. Mourning immoderately for losse of wife or children.  
*Sene. 100. ep.*

6. Passions of anger; Morall *Philosophers* have many excellent rules, the which if a naturall man would take notice of, he would never be so passionate, for they say it ariseth first, From a great weakness of spirit. For were hee manly, hee would passe by those things with scorne: whereas he shewes himselfe to be of an effeminate spirit and impotent affecti-  
 ons.



ons. From selfe-love. From an over delicacy and too much nicenesse in suffering wrong. From a passing proud nature, being affraid to be contemned. From too much credulity, so that if one or two doe whisper, hee thinkes they speake something hurtfull of him, and is ready to breake out into rage: for which passions they give these rules:

2.

3.

4.

5.

That thou containe thy body and tonge in quiet.

1.

That thou say over the Greeke *Alphabet* before thou say any thing in rage.

2.

That thou looke thy selfe in a glasse, and thou shalt see what an ugly creature thou art in that rage; for, saith *Homer*, his eyes sparkle like fire, his heart swels, his pulse beates, &c. so that if in this moode hee should see himselfe in a glasse, he would never againe be angry.

3.

Secondly, observing the endowments of the Heathen. For instance, *Regulus* the *Romane*, being taken prisoner of his enemies the *Carthaginians*, and upon promise of returne if he sped not, obtaining to

2.

The endowments of the Heathen.

1.

Instance.

goe home to *Rome* to treat with the Senate for a commutation of Captives, *Carthaginians* for *Romanes*, of whom himselfe was one. Comming to the Senate, he gave weighty reasons to dissuade them from commutation; so as chusing rather to abide the certaine cruelty of his enemies, than to breake his faith and promise, he returned, where nee was most cruelly used of them; By whose example Christians might bee ashamed that make no matter of breakeing their promises.

2.  
*Instance.*

*Fabricius* attained to that height of excellency, that it was sayd, A man may as soone pull the Sunne from its Spheare, as that man from his honest and just dealing.

3.  
*Instance.*

*Cato* was so excellent, that it is sayd; he did not good for feare, shame, profit, &c. but because goodnesse was so incorporated into him, that he could not doe otherwise.

4.  
*Instance.*

*Cambyfes* stood so stricktly against bribery, that a Iudge being taken in that crime



crime, he flayed him, and set his skinne in the seate of Iustice, and let his sonne leane thereon that hee might hate that vice.

*Zaleuchus* King of the *Locrians*, made a law for adultery, that whosoever was taken in that fact should have his eyes pulled out; now his owne sonne being taken in that fault first, because he would not violate his owne decree, he pulled out one of his sonnes eyes, and one of his owne.

5.  
*Instance.*

Thirdly, observing the common notions of nature, which were in the Heathen: as,

3.  
Common notions in Heathen.

All good is to be done.

1.

All evill is to be avoided.

2.

Kinde is to be propagated.

3.

Do as we would be done by.

4.

God is to be honoured, from whence ariseth this objection, namely: Is not this notion extinguished in them that deny God?

5.

*Quest.*

Not utterly, but it generally dwels in them; so farre onely they have use of it, as

*Ans.*

to leave them without excuse, *Rom. 1, 19, 20.*

6. A mans life is to bee preserved: Now selfe preservation is so ingrafted into the blood and veines, that therefore the selfe-murderer sinneth;

1. Against God the Father.

2. Against God the Sonne.

3. Against God the holy Ghost.

4. Against the light of nature.

1. For the first, (*viz.*) thou sinnest against God the Father, who commandeth, *Thou shalt not kill*, and so thou sinnest:

Against God the Father.

1. Against the image of God, in that thou destroyest it.

2. Against his Sovereignty; for,

1. He hath appointed thee to worke in his vineyard, and thou wilt rather dye, &c. as if hee were a hard Master, that thou darest stay no longer in his service.

2. Thou dishonourest him, and gratifiest his enemy.

3. Hee hath planted thee as a tenant at will in this earthly tabernacle, and thou beatest it about thy cares.

Thou



Thou sinnest against God the Sonne;  
for,

2.  
Against God  
the Sonne,

Thou art none of thine owne, thou  
art bought with a price; this will helpe  
thee against the Divels temptations; for  
when he comes to tempt thee to that  
finne, say, Thou art anothers, and not  
thine owne.

1.

Thou maymest Christs body in ta-  
king away a member of it.

2.

Thou sinnest against God the holy  
Ghost; for,

3.  
Against God  
the Holy  
Ghost.

Thou polluteest thy soule with blood;  
and,

1.

It is the office of the Spirit to dwell  
with us; and,

2.

It is the office of the Spirit to invite us  
to taste of the good blessings of God, as  
*Esay 55*. Oh! but my soule is blacke  
with sinne, &c. This is the action of the  
Spirit to reveale this unto thee.

3.

Object.

Sol.

Thou sinnest against the light of na-  
ture most cowardly, and against forti-  
tude; thou sinnest against the kingdome;  
against thy neghibour, thy family, and

4.  
Against the  
light of na-  
ture,

thy selfe; and putttest thy selfe among the sorrowes of the diuels, which is a Bedlam madnesse.

2. *Helpe.*

Bee acquainted with all the wayes thou canst possibly, how to anatomize thy sinnes; for which purpose take these methods and helpes.

1. *Method.*

Bee perfect in the Law of God, and looke thy selfe in the pure Cristall glasse thereof; bee thoroughly catechised in the Commandements, as in the fourth Commandement; wherein consider.

1. Preparation.

2. Celebration.

1. Preparation, which consists,

1. In praying;

Publicly with thy Family; Privately with thy selfe.

2. In examination.

3. In renewing thy repentance.

4. In covenanting with thy thoughts to spend that whole day in holy things.

1. Celebration.

1. It may befor scandalous sinnes in thy life thou hast beene sorrowfull, but thou hast



hast passed the Sabbath with many wandrings; for which thou hast not beene humbled: All these are to bee brought to thy minde with much bleeding.

An utter Cessation or abstinence from thoughts, words, and deeds; of calling, or recreation; more than for necessity, mercy, or comelinesse.

2.

Take survey of all the wrong which we have offered to all things in Heaven and Earth; all things are the worse for a wicked man, so farre as sinne can adde hurt unto them.

2.  
*Method.*

Take a perusall of thy selfe from top to toe. The sinnes of thy eyes; each thing thou lookest on, not making a holy use of them, is a sinne of omission; consider then how many there are every day, and, if in one part so many, what are there in the whole body?

3.  
*Method.*

Consider all the commissions, and omissions as thou standest in severall relations:

4.  
*Method.*

As a Creature, how thou hast carried thy selfe to thy Creator.

As

As an husband to thy wife.

As a Father to thy Children.

As a Master to thy Family.

As a neighbour, to them without, or to Gods children.

As a Subject, &c. Take notice of all the failings in all these, and thou shalt finde sufficient matter for a day of humiliation.

5.  
*Method.*

Labour to get (as I am perswaded every Christian hath) two Catalogues of thy finnes, before conversion, and since.

Of Gods mercies, spirituall and temporall.

3. *Helpe.*

Take notice of the guilt of originall sinne. Now because a Christian may have his heart locked up more at one time than at another, let them in case of barrennesse, consider these fixe quickning points.

1.  
*Quick.  
Point.*

Looke to the seede, and sinke, and naturall inclination of thy heart to all manner of wickednesse; for suppose by the mercy of God thou wert able to say, and that truely, that thou couldest not possibly



possibly finde any actuall sinne within thee: yet looke backe to the corrupt fountaine, and there thou shalt finde that thou and the most holy Christian on earth, whilest thou livest in this house of flesh and tabernacle of clay, thou hast it in thy nature to sinne against the Holy Ghost, to kill Iesus Christ, to commit sodomy; and what hindreth but Gods free mercy? This then thoroughly considered, is sufficient matter to humble thee, to consider with thy selfe what a wretch am I yet, that have this seede still in my bowels.

Consider and thoroughly weigh the circumstances of all thy sinnes, of thy unregeneration, at what time, in what place, with what scandall, &c. As *Austine* saith of himselfe, he did wonderfully weepe in reading the fourth booke of *Virgill* when *Dido* was killed; what a damn'd foule had I (quoth he) that could weepe for her misery, and not for my owne? So when he listned to musicke, and to the tune in singing of a Psalme in the Church,

D

rather

2.  
*Quick.  
Point.*

rather than kept his heart to goe along with the matter : and for being much addicted to stage-playes, and to many more, but especially for robbing an Orchard, which he aggravates by many circumstances; that great renowned Father left this example to all posterity; whereas if a young man now adayes should but crye out of robbing an Orchard, hee would be thought simple and too precise. Looke the second booke of his Confessions, where see his sinne aggravated, by these ten circumstances.

Chap. 4.

1.  
Circum-  
stance.

Saith he, this theft which I committed was not onely in the booke of God forbidden, but I had it in my heart dayly.

2.  
Circum-  
stance.

*Volui, feci;* I resolved with free will to doe it, and I did it.

3.  
Circum-  
stance.

*Fastidio æquitatis,* I did not doe it for want, but in disdaine of goodnesse, and out of an eager desire to do wrong.

4.  
Circum-  
stance.

I had abundance of the same kinde, and better at home.

5.  
Circum-  
stance.

I did steale them, not so much to injoy the thing, as mine owne theft, that

it



it might be sayd of my old companions,  
that I robd an Orchard.

There was a number of desperate  
swaggerers and incarnate Divels with  
mee. 6.  
Circum-  
stance.

*Nocte intempestiva*, at midnight : which  
he aggravates with another Circum-  
stance, when we had beene sporting and  
dancing, and drinking, we did it. 7:  
Circum-  
stance.

We carried all away. 8.  
Circum-  
stance.

We carried so many away, that they  
were a burden to us. 9.  
Circum-  
stance.

When wee came home, we gave them  
to the swine: and then at the conclusi-  
on, he cryes, *Oh my God, behold my heart,*  
*Ecce cor meum Deus.* 10.  
Circum-  
stance.

If wee would looke backe on such a  
Sabbath breaking, how in such a place,  
at such a time, so inflamed with lust; If  
drunkards, whore-mongers, usurers,  
&c. would take this course, they might  
finde such aggravations, that by the mer-  
cy of God, might terrifie them from their  
evill courses.

In case of barrennesse consider, wee 3.  
Quic.  
Point.  
had

had our hands in the sinne of *Adam*, and so brought all the sorrow, sinne, and damnation upon all men that are or shall be damned, and we are guilty of all the horrors of conscience. If wee had not hearts of adamant, or hewne out of a rocke, or had sucked the brest of Wolves or Tigers, we would be mooved at this, which is able to breake a thousand adamants. I speake advisedly, it is able to open a wide gap of penitent teares in the most flinty soule of the most bloody sinner.

4.  
*Quic.*  
*Point.*

Cut off all sinne both Originall and actuall that thou hast taken notice of, and do but consider the imperfections that follow the best actions, the innumerable distractions of the most holy prayer that ever thou madest; the sinnes of the last Sabbath, thy deadnesse, fruitlesnesse, &c.

5.  
*Quic.*  
*Point.*

Remove all personall sinnes, yet consider how many wayes we have had our hands in others sins, which (it may bee) they have carried to hell with them. Wee have



have a world of matter from hence to breake our hearts: for wee may be guilty of others sinnes 13 wayes; There is none but are guilty of some of these wayes. viz.

First, by encouraging them, as those Prophets which cryed *Peace, peace*, when there is no peace, when they are but formall or civill professors, those that sow pillowes under mens elbowes, that heale the wounds of the people with faire words; when there is nothing towards, but tumbling garments in blood, and vengeance, and devouring with fire. Aske all those Ministers that reveale not the whole counsell of God, who sent them to incourage; it shall all fall to nothing; But you of this place are inexcusable, for wherein have I hid any thing from you? No, I dare not be guilty of any mans blood that way, for the damnation of my soule.

Isa. 9, 5:  
Ezek. 13, 10.  
Ier. 14, 14.

By provoking; as Job's wife sayd to him, *Curse God and dye*: So, Fathers provoke not your Children to wrath, for

2.  
Iob. 2, 9.  
Eph. 6, 4.

they then are guilty of their finnes.

3.

2 Chron. 20.  
37.

By familiarity with sinners, with company keeping. If thou vouchsafest thy company to Alehouse haunters, to prophane persons, Idolaters, to Gods enemies; looke for that sharpe checke which the Prophet gave to *Jehosaphat* for associating himselfe with wicked *Ahab*, saying: Shouldest thou countenance the ungodly, and love them that hate the Lord? Therefore is wrath upon thee before the Lord. Or as *Psalm. 50, 18*: When thou sawest a theefe, thou consentedst with him, and hast beene partakers with adulterers. Therefore as *Moyse* sayd to the people, Separate your selves from the Tents of *Corah*, least ye perish with them: And, Come out of *Babylou*, my people, have no communion with that Whore, least yee perish in her finnes, and be destroyed with her plagues, *Rev. 18*. *David* saith, I have not dwelt with vaine persons, nor will I have fellowship with the ungodly. *Odi Ecclesiam malignantium*. And who would vouchsafe to let their love runne on such in this life, from whom they must be separated in the world to come? But  
for



for workes of thy particular calling, as buying, selling, salutations, &c. we must have these, or we must out of this world, as 1 Cor. 5, 10, 11.

By participation, *Thy Princes are rebellious, and companions of theeves*: so Magistrates which execute not their office, are guilty of all the finnes which the people commit within the compasse of the time of their government, and they are all set on their score, without repentance. 4. Esay, 1, 23.

By silence when thou hearest a good man traduced and sayest nothing; especially dumbe dogges; every Sabbath is a bloody day to them, for their silence is cause of all the iniquities done that day, and all these things which they doe amisse, whether by swearing, Ale-house haunting, &c. all are set on their score: so all those that are faint and cowardly for Gods glory and truth. 5.

By defending: *Woe to them that call darkenesse light, and light darkenesse*; Therefore if any by quickenesse of wit will labour 6. Esay 5, 20.

bour to maintaine usury, bribery, &c. they are all guilty of those finnes.

7.  
1 Kings 21, 7.

Wis. 2, 9.

By Counselling, as *Iesabell* counselled her husband to kill *Naboth*. Or as those who say, *Come, let us crowne our selves with rose buds before they bee withered, let us all bee partakers of our wantonnesse, &c.*

8.  
2 Sam. 11, 15.

6.  
Act. 12, 22.

By commanding, as *David* commanded *Vriah* to be set in the fore-front of the battell, and therefore guilty of his death.

By commending, as those that commended *Herod* for his oration, saying, *It is the voyce of a God*; they were guilty of his sinne in taking honour from God.

10.  
1 Sam. 3, 13.

By connivency, as *Ely* winked at his sonnes; for which you may see what a fearefull judgement fell upon that house for forbearing them. If we had no other finnes in a day of Humiliation, it were able to breake the hardest heart; but especially for Masters of Families, who winke at their children and servants swearing, Sabbath breaking, &c. If these be not guilty of the former finnes, yet they are guilty in not praying with them, and



and bringing them to extraordinary exercises.

By consenting; as *Paul* bewayled that he carried the cloathes of them that slew *Stephen* when he was stoned: *Acts 22, 20.*

By not sorrowing for them: *David* shewes what Christians ought to doe. *Psal. 119. 136. Psal. 25, 13.*

By not praying against them, for the suppressing of them. *Mar. 3, 5. 13.*

Consider the sins of the times; *David* eyes gusht out with teares to see men transgresse the Law. So *Lots* heart was vexed dayly with the sinnes of the people amongst whom hee lived, *2 Pet. 2, 8.* And blessed are they that mourne, so *Math. 5, 4.* Observe these severall branches well, and thou shalt finde sins enow to mourne for.

Now for the 2 Act. viz. A right apprehension of Gods wrath and fierce indignation, and the pure eye of God against sinne. Now the Christian oftentimes complaines, that he cannot apprehend Gods wrath sufficiently. Let him take these helpes.

1. *Helpe,* The severity of Gods Iudgements against sinne; for which,
2. He threw downe the Angels from Heaven to bee Divels for ever, (which might have done him abundance of glory) and that, as some thinke, but for a thought.
2. For but eating an apple, which some count a small fault, hee cast *Adam* out of Paradise, and sent a world of misery upon him and his posterity.
3. He drowned the world; which shewes the infinite purity in God, not to abide sinne.  
*Gen. 7:*
4. Hee burnt *Sodome* for those very sinnes now reigning amongst us.  
*Ezek. 16. 49.*
5. He rejected the *Jewes* which were his most deare people: for they so provoked GOD, that they are now no nation, and his wrath hath so fiercely seized on them, that they are most cursed vagabonds, and so have beene a thousand fixe hundred yeares.
6. Consider, he hath created horreur of conscience which is a hell upon earth, for the



the punishment of sin; but above all, the torments of hell, that woefull place and state prepared for the wicked, where the greater part of the world shall be howling for ever.

Consider how hard a thing it is to get pardon for sinne, in that the Iustice of God, was hard to be satisfied. Imagine all the world were turned into a masse or lumpe of gold, the stones of the streets into precious pearles, and the Sea and Rivers all flowing with liquid streames of most pure gold: they would not satisfie the wrath of God for the least sinne: if all the Angels and creatures in heaven and earth had joyned together and made one fervent prayer for mans sinne, nay if they had offered themselves to have beene annihilated, it could never have beene effected, nay, if the Sonne of God himselfe should have supplicated his Father with most earnest intreaties, hee could not have beene heard unlesse he had taken our flesh upon him, and suffered what divels and men could imagine to

*2. Helpe.**Mic. 6.7.*

inflict upon him. Which well considered, there is infinite cause to bring us to a sense of Gods wrath, that he should lay, and suffer such infinite torments to be on him, that he cryed out unto God, *My God, my God, why hast thou forsaken mee?* Though hee loved him infinitely as himselfe, yet he would have his Iustice satisfied.

3. *Helpe.*

The unresistable comming of God against sinners, though he is wonderfull ready and easie to be intreated whilst hee vouchsafeth a day of visitation; But if men will withstand the day, then hee comes in devouring rage; and his wrath being once kindled shall burne to the bottome of hell; then his Arrowes shall drinke blood and eate flesh, *Hosea 13, 8.* then will hee meete them as a Beare robbed of her whelpes, and teare in pieces when there is none to helpe, *Psal. 7, 2.* And *Esay 66, 15.* is set downe the manner of his comming, with Chariots like a whirlwinde.

4. *Helpe.*

Gods holinesse, which opposeth sin,  
and



and is contrary to it, that hee lookes not on the least sinne with the least allowance.

Get a sense of the unspeakable misery thou art lyable unto by reason of sin; for which purpose consider all thy sinnes, with their circumstances, as of times, past, present, and to come. 3. *Ad.*

Looke backe upon all thy sinnes past *Time past.* that ever thou committedst, all thou hast beene guilty of ever since thou wast borne, originall, or actuall, knowne, or unknowne, of thought, word and deede: They are written with a pen of iron, and with the point of a diamond, not to be erased out: they are all upon Record, and now lye as so many sleeping Lyons, gathering strength and vigour against such time as the Lord shall awake the conscience; and then they will appeare and rent thy soule in pieces. I say, let naturall men consider of this point, and they shall see themselves miserable; for there are some for a small sin put to such frights, as they could not be comforted

in a long space; as some who having an adulterous project, without any actuall pollution; and others who having found a trifle, and made no conscience to restore it; by the light of naturall conscience, knowing they did not as they would be done by, were put into unspeakable horror; And some who having an unworthy thought of God, were put into such amazement, that they wisht they had never beene. If these for such small things (in mens account) have come to such a passe, that they tooke no delight in any earthly thing, but are put to their wits end, ready to make away themselves, wishing themselves *annihilated*; then what tearing of haire, what horror of conscience will seize upon thee on thy bed of death; with what a gashtly countenance wilt thou looke upon that blacke and hellish Catalogue of all thy finnes? as lies, oathes, raylings, scoffings at Gods people, rotten speeches, bedlam passions, goods ill gotten, time ill spent, prophanation of Sabbaths, and  
killi ng



killing Christ at every Sacrament, as all naturall men doe; These shall bee summoned before thee, and charged upon thy conscience by the just God; then consider in proportion what horreur will be in thine heart; no heart can conceive it, nor tongue of men and Angels utter it. Now then attend, and let none blesse themselves and say, I never felt this misery, therefore it shall never hurt me; I tell thee, it is the perfection of thy misery that thou art insensible of it; to be soule-sicke and feele it not, is the complement of miserie; and the reasons why thou canst not see it, are these seaven.

The divell, while thou art his, will not trouble thee; hee is a Politian of almost fixe thousand yeares experience, and knowes if once thou see thy finnes hee shall lose thee; therefore hee blindes thee. *Reason 1.*

Thy conscience is lull'd asleepe with carnall pleasure, and worldly contentments. *Reason 2.*

A bucket of water is heavy on earth, *Reason 3.*  
in

in its owne place it is not so. When men are meerely naturall, sinne is in its owne place, and the weight is not felt.

4. *Reas.*

The conscience of a naturall man is like a wolfe in a mans body; while its fed with carnall friends, good fellowship, some great businesse of the world, &c. its quiet; but take this away, and then its felt.

5. *Reason*  
Eph. 2, 1,

A naturall man is spiritually dead, and a dead man feeles no weight you know.

6. *Reas.*

He lookes on sin through false glasses, as upon covetousnes and usury, through the glasse of good husbandy; so prodigality through the glasse of liberality.

7. *Reas.*

For want of consideration, If wee would by our selves consider when the Minister presseth Sabbath breaking, or any other sinne, and say, This is my case, but now by the mercy of God I will bee humbled; this would much helpe us to see our misery.

Thou hast had thy hand in murthuring  
many



many a soule; all thy drunken companions, thy brethren in iniquitie, many peradventure with whom thou hast conversed, are dead, and in hell long agoe; thou art guilty of the damnation of their soules. *Cain* was a cursed man, and had a brand upon him for killing but a man; then how will the murthering of so many soules affright thee, if thou hast beene a meanes to set them to Hell? as,

For thy wife, thou shouldst have lived with her as a man of knowledge.

For thy Children; thou shouldst have catechised them, and brought them up in religion.

For thy servants, it may be thy example hath made them sweare, lye, &c. How will their soules curse thee in the pitte of hell, and curse that time, that ever they first saw thee? But no carnall man will beleieve this till they feelee it.

Thou hast beene the slave of *Sathan*, worse than a Turkish Gally-slave all thy life; for when thou mightest have beene Gods Free-man, and wouldest not, the

divell hath bid thee lye, sweare, breake Gods sabbath, &c. and thou hast obeyed him, and beene the divels drudge. The Turkish fetters are but cold iron at the worst, but thine bee invisable chaines of eternall damnation. Hee scourgeth thy naked soule with invisable scorpions, feeds thee every day with fire and brimstone. When thou art out of the Turkish slavery, thou mayest bee a man againe: but here Sathan scourgeth thee, and thou seest it not; hee feedeth thee with poyson, and thou tastest it not: And shortly he will locke thee up in perpetuall torments, where thou shalt never be freed from Divels.

*For present  
time.*

First, now thou art in health, thou thinkest all is well; but know to the contrary, whilst thou art but naturall, and unconverted:

1. Thou dishonourest God in a high degree, thou provokest the glory of his pure eye every day by every sinne thou comittest.

2. Thou tramplest under foote the blood  
of



of Christ in every Sacrament, if thou beest not a convert. .1.

The Spirit puts good motions into thy heart; as at this time it may be, thou resolvest by the mercy of God to leave all thy former wayes, and be Gods servant: but presently thou stiflest it by worldly talke, and thy old companions. 3.

The Angels offer to guard thee, but thou refusest their attendance, and denyest to be under their protection, while thou wandrest out of thy wayes. 4.

To Gods Children thou art as a goade in their sides. 5.

Thou drawest wife and children, neighbours and all thou canst to Hell, by thy ill example, &c. 6.

The creatures thou art mercilesse unto, for thy sin addes to their misery which they groane under, and thou yet addest to their burden by thy sinne. 7.

Thou art lyable to all the ill a man unconverted may endure, or to any sinne that a man destitute of divine grace may commit: as, 2.

1. To spirituall hardnesse of heart, blindness of minde, slavery under thy lusts, fearednesse of conscience, or committing the sinne against the Holy Ghost.

2. To temporall; any thing that may befall any man, as to be possessed of the diuell, &c. I wish every naturall man seriously to consider this, for thou dying in thy naturall estate art certainly damned; and for any thing thou knowest, thou mayest dye the next moment, and then all things are thine enemies; death, which is certaine: but how, when, or where, thou knowest not. *Calvin saith, A man may dye a thousand wayes in one houre.* Some Physicians say, there are three hundred diseases in the body, all mortall: Besides, new finnes have begotten new diseases; and thou mayest die suddenly by an impostume: thy house may be fired, and thou consumed by it; thy horse may stumble, and so destroy thee; a tile may fall as thou art walking, and so kill thee; an Adder under the grasse or hearbes may sting thee. Canst thou promise thy selfe  
to



to see the Sun againe when it's once sette, though now thou bee in perfect strength? But however, nature will end at length; Sathan then is ready to come with his utmost malice, when thou art faint and loath to depart; then hee will lay open all thy finnes, and then the very next step is;

The Iudgement seate of Gods tribunall; where God will declare what mercy he offered thee, and the Divell will pleade to have thee.

Then comes the eternall separation from God, and possession of those torments which are caselesse, endlesse, and remedilesse: Oh the tearing of the haire, and the gnashing of the teeth, that this will produce! especially when you consider, God every Sabbath stretched out his armes to imbrace you, and you would not; Christ offered to make a plaster of his hearts blood to cure you, but you trampled it under your feete: The holy Ghost put good motions into your heart, but you rejected them; the Minister hee pressed

pressed hard to have you yeeld, but you withstood him. Oh the hellish cryes that these will fetch from such an heart.

4. *Ans.*

Wherefore let this betimes beget in thee a base esteeme of thy selfe; consider,

1. *Helpe.*

Thou art worse than a Toad; nay a Toade is a faire amiable creature in comparison of thee. For first, a Toad following the instinct of nature, serves the Creator in its kinde, it suckes up the venome of the earth, which otherwise would poyson us: but thou art a degenerate creature and Traitor, who drinkest poyson out of Gods mercy, to sinne more against him. Thou art a sworne friend to his most deadly enemy, and breakest all his Commandements. Secondly, the venome of a Toad kills but the body: the poyson of sinne kills both body and soule. Thirdly, When a Toad dyes, its misery is ended, but then thy woe begins; then thou wilt wish thou hadst beene any thing but a man.

2. *Helpe.*

If thou hadst looked upon that man

in



in *Math. 8.* possessed with a Devill, who dwelt among the Tombes, went naked, chaines would not hold him, the Devill was so powerfull in him: thou wouldst have thought him a dreadfull spectacle of extreame misery; to have a legion of devils by computation fixe thousand fixe hundred sixtie fixe: but I tell thee thou hadst better have a thousand Legions, than one unrepented sinne; for

The devill hee can have power but over the body, and so he may over a Saint, and had over Christ to carry him to the top of a Pinnacle: but never sinne, like thine of obstinate and finall impenitencie, was found in a sanctified man.

Sinne made the divell so ugly as he is, being else of an Angelicall nature; onely sinne makes him odious; therefore it is worse than either the tongue of men and Angells can expresse.

All the divels in hell in thy body, cannot doe thee one pinfworth of hurt for the salvation of thy soule: but one sinne wilfully unrepented of, and so unpardoned,

doned, will damne it; so that it were better to bee possessed with a thousand Devils, than one sinne unrepented of, and unpardoned.

5. *Ans.*

Get an inward wounding of thine heart and bleeding of soule; Where take these helpes:

1. *Helpe.*

First, thy heart that hath beene the fountaine, or rather sinke from whence have issued many foule streames, where all ill hath beene forged, all evill words, raging passions, and wicked thoughts; Now then by the rule of proportion, let thy heart bee a fountaine of sorrow for sinne; If Christ open a fountaine of mercy for mourners, let not us bee excluded for want of sorrow.

2. *Helpe.*

Consider the heart of Christ; he had not taken upon himselfe a heart of flesh, but for sinne, which for thy sake was tilled with that singular depth of sorrow and griefe, that if all the godly sorrow of all the Christian soules from the beginning of the world to the end thereof, in heaven or in earth, dead or alive, were collected



lected into one heart, they could not countervail the depth of his anguish. Shall then his blessed soule fall asunder in his blessed breast, assaulted with all the wrath of God, and the second death? Shall his soule be like a scorched hearth; and so pressed with the flames of Gods revenging wrath, which wrung from him those bloody drops and ruefull cryes, *My God, my God, why hast thou forsaken mee?* The wrath of God was so fierce on him, that (I say) droppes of blood fell from him: and shall thy heart bee as a stone within thy breast; and never be moved? Oh prodigious hardnesse, and worse than heathenish ingratitude!

If thy heart be not wounded herein *3. Helpe.* some measure truly, it shall hereafter be filled with such endlesse horror, that would grieve and breake ten thousand hearts to thinke on it. Is it not better then to mourne a little here for sinne, than to have our hearts enlarged to endure unto all eternity the horror of hell? Is any man so senselesse to thinke he shall goe to  

---

G 

---

hea-

Esa. 38. 14.

Iob. 6. 4.

heaven as in a bed of downe; and never be touched for his sinne, which is as impossible, as for thee to reach heaven with thy hand. When *Hezekiah*, a man perfect in all his wayes, complained and chattered like a Crane; *David* roared all the day long; *Psal.* 32, 3. *Job* complained, *The arrowes of the Almighty are within me, the venom whereof doth drinke up my spirit.* Nay, *Christ* himselfe cryed out in the Agony of his Spirit.

4. Helpe.

If thou get this broken heart into thy breast, thou shalt bring downe the glorious majesty of heaven; GOD Almighty with his chaire of State to sit in thy soule; for hee hath two habitations:

Esay 57, 15.

1 In heaven.

2 In an humble heart.

5. Helpe.

Get this, and get all. Thou gettest true title and interest unto the passion of *Christ*, and all the comforts in the booke of God; the promises both of this life, and of that to come.

6. AE.

Get an outward bewayling with heart-



heart-peircing confession : where

Consider first the practise of the Saints of God. *1. Helpe.*

They powred out teares as men water out of Buckets. *1. I Sam. 7.*

Mary washed Christs feete with her teares. *2.*

The Publican strucke on his breast with a sorrowfull acknowledgement of his finnes. *3.*

Consider secondly, thy hands, and eyes, and tongue, and heart have beene instruments of Gods dishonour; therefore by rule of proportion, thou shouldst have the workes of thy hands instrumentall demonstrations of repentance; thy eyes fountaines of teares; thy tongue should utter, and heart suffer griefe. *2. Helpe.*

Consider, that for outward things men will weepe teares; as for dejection from high places; losses, crosses, in wife or children, as *David* for *Absalam*: so it is with many; what wringing their hands, tearing their haire, bitter crying, &c. Then the losse of Christ, who is infinitely bet- *3. Helpe.*

ter than husband, wife, childe, or any thing in the world; this, this, how should it breake thy heart! If all *Jobs* troubles were on thee, and could wring one teare from thee; then one sinne should wring blood from thy heart.

7. *Art.*

Get a hatred and aversion in thy will from sinne, considering these helpes.

1.

What sinne is in it selfe.

2.

How God is provoked with it.

3.

How thou art hurt by it.

What sinne is.

1. *Helpe.*

Sinne in it selfe is fouler than any fiend in hell, because it made that so; as fire is hotter than water that is heat.

2.

Its extreame ill, nothing comes neare it. I consider of sinne here in the abstract, so its a greater ill, than the damnation of a mans soule; for when two ills fight together, that which conquers must needes be the greater; now when a man hath lyen in hell ten thousand yeares, he is as farre from comming out as ever; for the eternall duration in hell cannot expiate sinne.

*Its*



Its most infectious. It's compared to a  
Leprosie; for,

The first sinne that peeped into the  
world stayned the beauty of it; no sooner  
sinne was committed by *Adam*, but the  
Stars seemed impure in Gods sight, the  
beasts were at variance, the earth full of  
brambles, and all things cursed.

Secondly, it sowed all naturall, religi-  
ous, and civill actions.

Thirdly, if a man in authority be sin-  
full, all under him will be infected.

Sinne is most filthy, compared to the  
most vile things that can be named, to  
menstruous rags, the vomite of dogges,  
&c. Nay, not any dirt, or filthy thing,  
can staine a Sunne-beame; but sin stains  
a more glorious creature, which is the  
soule of man.

Sinne is of that hellish nature, that it  
drawes out and takes in, to it selfe the  
wrath of God.

Sinne is full of cursed consequences:

Privative.

Positive.

1. Privative, losse of Gods favour; the blood of Christ; the guard of Angels; peace of conscience, &c.

2. Positive, it brings all misery spirituall; hardnesse of heart, blindnesse of minde, horroure of conscience, despaire, &c. with all temporall losses and crosses here, and hereafter eternall torments of soule and body.

2. *Helpe.*

God is provoked with it.

1. Each sinne is the onely object of Gods infinite hatred. His love is diversified to himselfe, his Sonne, the Angels, the creatures; but his hatred is confined onely to sinne. What infinite of infinites of hatred hast thou on thy soule, with all thy sinnes, when each sinne hath the infinite hatred of God upon it?

2. Each sin is against the Majesty of that dreadfull Lord of Heaven and earth, who can turne all things into hell, nay, heaven and hell into nothing by his Word. Now against this God thou sinnest, and what art thou but dust and ashes, a bagge of filth and flegme, and all that's naught



naught? And what is thy life, but a span, a bubble, a dreame, a shadow of a dreame? And shall such a thing offend such a God?

Every sinne strikes at the glory of Gods pure eye.

3.

Sinne is that which killed his Sonne; the least sinne could not be pardoned but by Christs carrying his heart blood to his Father, and offering it for sinne.

4.

Each sinne is an offence to all his mercies. This aggravated the sinne upon *Eli*, 1 *Sam.* 2, 29. *David*, 2 *Sam.* 12, 8, 9, &c. Mercy is the most eminent Attribute of God, and therefore the sinne against it is the greater. What therefore are our sins in the time of the Gospell?

5.

Consider how thou art hurt by it; for

3. *Helpe.*

Each sinne kills thy soule, which is better than the world.

1.  
*Math.* 19, 26.

Each sinne, bring it never so much pleasure in the committing, leaves a threefold sting;

2.

Naturall.

1.

Tem-

2. Temporall.
3. Immortall.
1. Naturall, after worldly pleasure comes melancholy; properly either because it lasted no longer, or they had no more delight in it, &c. That as all waters end in the salt sea; so all worldly joyes are swallowed up in sorrowes bottomelesse gulfe.
2. Temporall; ther's labour in getting, care in keeping, and sorrow in parting with worldly goods.
3. Immortall; God will call thee to judgement for it. Each sinne robbes thee of abundance of comfort. What a vaste difference do we see in conquering sinne, and being conquered by sinne? as for instance in *Ioseph* and *David*: the one raised after his conquest to much honour; the other, scarce enjoyed one good day after he was conquered; but as *Ezekias*, walked heavily in the bitternes of his soule al his dayes. As some Divines have sayd of *Guliacius* and *Spira*, the one is honour'd in *Calvins* Epistles for ever: the other af-  
ter



ter his backsliding lived a while in exquisite horreur, and after dyed in despaire.

Thy owne conscience will accuse thee one day for every sinne, though now it seemes hid to thee; and thy conscience is more than a thousand witnesses; therefore thou wilt certainly bee overthrowne.

For the sins which peradventure thou livest now in, and accountest but petty and veniall, many poore soules are at this instant burning in hell for; What misery and hurt then attends on thee for the same?

Get a strong reasoning in thy minde against sinne: as first, these three grand reasons.

The horreur of hell; Therefore Christians wrong themselves, that will not use this as a motive; the unquenchable wrath of God shall feede upon thy soule if thou committest this sinne.

The joyes of heaven; I shall dwell with God for ever, if beleeving, I make conscience

H

science

science of every sin, as an evidence and fruite of saving faith.

*Reas. 3.*

And above all, the glory of God: if Gods glory and the damnation of our soules were in a ballance, his glory should preponderate and prevaile, while wee preferre Gods glory above our owne salvation. *Moses* and *Paul* would have done that, although we cannot seeke it, but in and by our salvation, as the meanes is subordinate to the end.

Secondly, from every line in Gods booke:

His attributes, as

1 His Iustice.

2 His mercy.

1. His Iustice to terrifie sinners.

2. His mercy to allure us to him.

3. His Iudgements.

4. His Promises.

Thirdly, from logicall places: (See *Rogers* on Meditations, and in each particular consider of thy sinne.)

1 The definition.

2 The division.

3 The



- As
- 3 The causes.
  - 4 The effects.
  - 5 The subject.
  - 6 The adjunct.
  - 7 The comparison.
  - 8 The contrary.

Fourthly, from places of Scripture.

From examples in Scripture: *How shall I doe this, and sinne against God?* saith Joseph. 1.

From your former estate; *Yee were darknesse, but now ye are light,* &c. 2.

From the end of all things; *Seeing all things must be dissolved, what manner of men ought we to be?* 3.

Fiftly, from thy selfe.

Thy soule is immortall, all the Devils in hell cannot kill it. 1.

Thy body is fraile, all helpes cannot long uphold it. 2.

Sixtly, from Christ.

Looke upon him weeping, nay bleeding on the crosse, and saying thus; *Sinne brought me from the bosome of my Father to dye for it.*

Seaventhly, from the incomprehensible

ble excellencie of God, against whom thou sinnest.

9. *Act.* Get a sincere opposition in thy life to sinne.

Helpes thereto.

1. *Helpe.* When any bait of Sathan, or old companions would allure thee to sinne, take this *dilemma*:

Either I must repent, and then it will bring more sorrow than the pleasure did good; or not repent, and then it's the damnation of my soule.

2. *Helpe.* Consider thy madnesse, which layest most desperately in one scale of the balance heaven, the favour of God, the blood of Christ, and thine owne soule: in the other, a little dung, pelfe, base lust, &c. And lettest this over-sway, which bringeth rottennesse to thy bones, perhaps losse of thy good name, &c.

3. *Helpe.* And that thou mayst yet be further armed to withstand the assaults of thy three grand enemies, the world, the flesh, and the devill, which dayly seeke the destruction of thy soule; consider these twelvr Antidotes: Con



Consider the shortnesse of the pleasure of sinne, with the length of the punishment; the one for a moment, the other everlasting.

1.

Consider the companions of sinne; for one sin never goes alone, but being once entertained, it sets all the faculties of the soule also in a combustion; and so procures a spirituall judgement, if not temporall, upon estate and person.

2.

Consider, thy life is but a span, a breath, a blast soone gone: now if we had all the pleasure in the world, yet being so soone to lose it, it's not worth esteeming.

3.

Consider, sin causeth us to lose a greater good than that can be, as the favour of God, interest in Christ, guard of Angels, right to the creatures, &c.

4.

Consider the uncertainty of repentance; thou mayest never have motion to repent after thou hast sinned, and so art damned.

5.

Consider the nearnesse of death to thee; some have lived out above halfe their time, others almost all of it; young

6.

and old dye suddenly many times.

7. Consider one moment in hell, will be worse than all the pleasure in the world did good, though it should have lasted a thousand yeares twice told. So on the contrary, one moment in heaven doth more good than all the hardnesse and paines in good duties, or persecution for them did hurt.

8. Consider the dignity of thy soule; it's more worth than a world. Lose it not then for any sinne.

9. Consider the preciousnesse of a good conscience, which is a continuall Feast. This thou lovest by sinne.

10. Consider, thou sinnest against a world of mercies, which God hath sent to thee, as to soule, body, good name, estate, and others, that belong to thee.

11. Consider nothing can wash away any sinne but the blood of Christ. And wilt thou now pollute thy selfe againe, as it were to have him kill'd afresh to wash away thy sinne?

12. Consider, the ancient Martyres and  
Wor.



Worthies chose rather to burne at a stake, than they would sinne; and wilt thou so easily be drawne to it, or rather runne to it? *Anselme* sayd, If the flames of hell were on the one side, and sinne on the other side, I would rather lye in those flames than sinne: And others would rather bee torne in pieces with wilde horses. We have as precious meanes as they, and if our hearts were as good, we should have the like affections.

Get a sincere grieving that thou canst do these things no better, as considering,

10. *Act.*

Though thou hadst a thousand eyes, and couldst weepe them all out, and shed rivers of teares, and a thousand hearts to burst; yet all were not sufficient for the least sinne or vanity, either of the eye or heart: How much more when our hearts are barren and dry, had we neede to labour for this sorrow?

1.

Considering when thou hast made the best prayer, or watched most diligently over thy selfe, for the right and due sanctification.

2.

fication of the Sabbath, or spent thy selfe in a day of humiliation; thou hadst neede to crye and burst thy heart againe for the imperfections and failings thereof.

3. In this sorrow, that thou canst performe good duties no better, weave up the web, whats lacking in any of the rest, here make it up; and to incourage thee, thou hast this happinesse joyned with it, that though thy grieve be small, if it bee true, to cause thee to sell all: that is, to part from every sinne for Christ, and take him as a husband and a Lord, both for protection, and government. Then by the consent of all Divines, it is godly sorrow, and certainly accepted in Christ.

FJNJS.



Ac



